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THE

## MISSIONARY MAGAZINE

AND

## CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

*The London Missionary Society.*

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MISSION CHAPEL.

## MORANT BAY STATION, JAMAICA.

IMMEDIATELY subsequent to the promulgation of the Act for the abolition of slavery in the British Colonies on the 1st of August, 1834, the Directors proceeded to bring into operation the measures they had contemplated in reference to the important island of Jamaica, whose population at that time included nearly one half the entire number of the West Indian negroes. Four brethren, Messrs. Wooldridge, Hodge, Barrett, and Slatyer, were appointed to the southern parts of the island; and two, Messrs. Vine and Alloway, to the northern. These brethren arrived at their respective stations in December, 1834. In April following, Mr. Hodge commenced his labours at Morant Bay. On arriving there he was permitted by the magistrates, at the instance of Thomas Thomson, Esq., (a steady and liberal friend of the Missionary cause, residing in the locality,) to hold Divine service in the public court-house. The measure of encouragement

which attended this effort opened the way for an extension of Missionary labour in the vicinity, and out-stations were soon formed on two neighbouring estates, Belvidere and Retreat; at a later period a third out-station was established on another estate, named East Prospect. At each of these places the Gospel was preached at regular intervals. A church of 26 members has been formed at Morant Bay, and by the latest accounts we learn that the congregation amounts to 450 people, with an average attendance of 400. The congregations at the out-stations, Retreat and East Prospect, are also large, and contains numerous candidates for the fellowship of the church. The progress of Sabbath-school instruction on these estates is also highly encouraging.

In 1837, a new chapel was opened at Morant Bay, by Messrs. Wooldridge and Hodge. The solemn occasion is thus noticed by Mr. Hodge:—"The chapel was opened for the worship of Jehovah on the 26th of this Month [March.] It is named Devonshire Chapel. I invited Messrs. Vine and Alloway to preach on the occasion, but in consequence of their distance from Morant Bay, and the peculiar circumstances of their stations at this juncture, they were unable to comply with my request. Mr. Wooldridge was present and preached. We had a crowded congregation. The sum collected was 11*l.* 14*s.* 2*d.*, which, with the subscriptions that I had previously received, amounted to nearly 340*l.* currency, that is, more than 200*l.* sterling."

The chapel is the property of the Society. It is 50 feet long, 40 feet wide, and is capable of holding 500 people. Mr. Hodge adds:—"No part of the chapel here is devoted to school-purposes, but the land with which it is connected, and on part of which it stands, is 129 feet long, and 80 feet wide. It is an oblong square; the chapel stands at the south end of it, there is consequently sufficient ground for the erection of a school-room, and also a dwelling-house, should it be thought desirable."

A school-house to contain 200 children is already in progress of erection, and nearly completed, on the ground mentioned by Mr. Hodge. The local proprietors not only express themselves favourable to the interests of education, but unite with the negroes in requesting the establishment of additional schools. The Directors had the satisfaction to send out, in 1835, Mr. and Mrs. Howell, to act as schoolmaster and schoolmistress at this station. Having embarked from London on the 19th of November of that year, Mr. Howell and his wife arrived at Port Morant on the 11th of January, 1836. The day-schools contain 80 children, some of whom manifest considerable advance in mental and moral improvement.

In consequence of the failure of Mrs. Hodge's health, Mr. Hodge was compelled, in April of last year, to return with Mrs. Hodge and his family to England. His connexion with the Society has since amicably terminated. After the departure of Mr. Hodge from Morant Bay, Mr. Howell assumed the charge of the station, which he continued until relieved by his brother-in-law, the Rev. Benjamin Franklin, who embarked for Jamaica on the 22nd of last December. Mr. Franklin arrived at Kingston on the 12th of February last, and proceeded, on the 14th, in company with Mr. Wooldridge, to his station. The commencement of his labours as a Missionary of the Cross has been attended by an encouraging measure of the Divine blessing. Writing under date, 11th April, in reference to the newly received members of the Mission Church, Mr. Franklin observes:—

"Of these, I believe, it may truly be said, that they have sincerely repented of sin, and are entirely resting on the Redeemer for salvation. When attending at the Lord's-supper for the first time, on the first Sabbath of this month, they appeared melted with grief while I addressed them on the important and sacred relation on which they had entered, the duties expected of them, and gave

them the right hand of fellowship in the name of the church. There are now about 30 persons professing to seek the Lord with full purpose of heart, and wishing to unite in church fellowship. I cannot but hope that the hand of God is with us, and that we shall be favoured with still further displays of his grace in the salvation of immortal souls."

### HUAHINE MISSION, SOUTH SEAS.

AMONG the recent communications from the South Seas, the following has been received from our brother, the Rev. Charles Barff, of Huahine, under date October 6, 1837. The statements it embraces are calculated to afford a more than ordinary measure of holy interest and gratification. Mr. Barff, in addressing the Directors, thus writes:—

**HON. FATHERS AND BRETHERN.**—It is with unfeigned gratitude to God, I record the progress of the Gospel here through another eventful year.

**Public Services.**—The beneficial effects of the exclusion of ardent spirits are great beyond calculation, both in a temporal and moral point of view. Instead of squalidness in dress, and impropriety of behaviour, the people now all appear in decent clothing, and conduct themselves with order and decorum. But the most happy effects are observable in the improved moral state of our people; the congregations are uniformly good on the Lord's-day, and the weekly lecture on Wednesday is also much better attended than formerly.

**Baptisms.**—Numbers have come forward during the past year, and offered themselves as candidates for baptism, who evince an unusual degree of earnestness in seeking the one thing needful. Nearly all of them are from that class of people who lived in the neglect of the means of salvation, and in the pursuit of every debasing sin; but who are now, we trust, truly born again, have their fruit unto holiness, and the end everlasting life.

**Church Members.**—A considerable addition has been made to the church during the past year, chiefly from among the young, who have been in the constant habit of attending our day and Sabbath-schools from infancy, and in whose hearts the good seed of the word appears to have taken deep root. Tears of joy were frequently seen to run down the cheeks of the parents on the admission of their offspring to church-fellowship. The deacons and I continue to meet candidates for baptism and communion on Monday evenings, to instruct them, and inquire diligently into their experience of that change of heart so essential to the true Christian. We continue also to visit the church members at their houses, and find it edifying to ourselves, and we trust profitable to the people. At a monthly prayer-meeting for the deacons only, I give

a short address to place before them continually their obligations to that holy walk and diligence which their important office requires. Church discipline has been necessary only in few instances during the past year; and has been soon followed with beneficial effects in producing a manifestation of godly sorrow, which we trust is genuine. Our regular church meeting every Friday afternoon, appears to be a season of spiritual profit and delight; and, to use their own words, "*E amu raa maa na te varua*," a feast for the soul. A number have been removed by death; all advanced in years except one, Rubena, who was not more, I suppose, than 30 years of age. He was predisposed to consumption, which, together with an attack of influenza, removed him speedily from his family and the church. He had been an active deacon for some years; he was blessed with grace when young, and continued to adorn his profession by a holy walk and conversation till death. I do not recollect any one whose death was so generally regretted, on account of his activity in doing good, though every one appeared to feel confident that their loss was his gain. His end was peace.

**Schools.**—These have been better attended than in former years, both by adults and children; and a desire after knowledge, particularly of the Holy Scriptures, has much increased among all classes, and their improvement in reading, writing, &c., is truly gratifying. We have established, during the past year, an out-station at Maeva, to which place the deacons and I go in rotation. The school there is well attended, and the congregation attentive to the Gospel. Mrs. Barff, and our daughter Louisa, continue to meet the native females, who are church members, ever Monday evening, for reading the word of God and prayer.

**The Press.**—Several tracts and school-books which I have translated, are ready for the press; but I have been unable to print them this year, on account of our exertions to supply, as far as possible, the pressing

wants of the Samoan Mission. A large number of publications have been issued from the press in that dialect; and yet the Missionaries state that the supply is but as a

drop in the ocean. In addition to the Scripture selections, I have a history of the Bible in that dialect in a progressive state.

#### BORABORA.

Having adverted to the encouraging appearances of the island in its secular interests, Mr. Barff proceeds to notice the circumstances of a visit which he had been enabled to make to the neighbouring islands of Borabora and Maiaoiti. In the last Annual Report, it was our painful duty to state that the contentions among the natives in the former island had severely checked the progress of the Gospel there; but we expressed a hope that in Divine Providence a salutary change would take place in the interval between the receipt of the next communications from Mr. Barff, and those which supplied the distressing intelligence then given. This hope has, through Divine mercy, been amply realised. Mr. Barff, writing in October last, states:—

During Mr. Platt's absence to the westward, I went round to the stations, as far as Borabora, and was happy to find the state of things much better than formerly. The congregations were good, and the schools

well attended; during my visit fourteen new members were received to communion, &c. Mr. Platt has visited them since. I trust the Directors will soon be able to send them out a Missionary.

#### MAIAOITI.

In July last I visited Maiaoiti, and found the station in prosperity, under the superintendence of Tamore. He reported that the people were steady in their attention to the means of grace, and the children in attending school; 16 infants were baptised during the visit, and 13 new members received to church fellowship, chiefly young persons.

I have thus far endeavoured to give a faith-

ful account of the progress of the cause of God in these stations. Begging an interest in the prayers of the Directors, and the friends of Missions, for the abundant outpouring of the Spirit of God to revive amongst us the cause of vital godliness, and enable us to press towards the prize of our high calling.

I remain, yours affectionately,  
CHARLES BARFF.

#### BERHAMPORE MISSION, NORTH OF INDIA.

THE following are the extracts from the journal of the Rev. Micaiah Hill, of Berhampore, in continuation of the gratifying statements which we were enabled to furnish in our last number:—

*(Continued from p. 135.)*

July 14.—I had an excellent congregation this morning, and preached so long that I felt too fatigued for a second sermon. I however went to the farm where the mulberry is thriving. I expect no direct returns from it this year, as all I can realise must be expended in planting new ground. I require 900 rupees for this purpose, and hope I may be able to obtain this amount from the produce. Should I surmount the difficulties of the present year, and extend the cultivation according to my hopes, I am told the farm will yield the orphan asylum 4,000 rupees annually. This would be a delightful provision for our orphans, would enable us to increase their number largely, and, perhaps, to give employment to some who are suffering greatly for conscience sake.

A letter from the Rev. William Ellis, re-

ceived a few days ago, informs me of the kindness of the Directors in conceding to my desire to remain at Berhampore. I feel really grateful for their delicate attention to my feelings, and bless God for it. I cannot, however, refrain from noting in my journal, that if I know myself I have made conviction, and not feeling, the rule of my choice in preferring Berhampore. My habits are now so Indianised that I should like to be buried, or rather absorbed, in native work alone. I am as willing now to give up my acquaintance in India when duty calls, as when I left my widowed mother and friends in England, more than 15 years ago.

August 10.—This evening I preached opposite our house, and for some part of the time had a large collection of hearers; after I had retired, perceiving six or eight



persons standing at the gate, I invited them in, and conversed with them till dark. They are boatmen from Dacca, and have come hither for employment during the rains. They are simple unlearned men, and heard, perhaps, for the first time, the Gospel of salvation. May they carry back with them to their country the saving knowledge of Jesus Christ and him crucified!

Aug. 11.—This evening I had a large congregation in the bazar, and could have distributed 200 tracts. Mr. and Mrs. Buyers arrived from Benares, on their way to Calcutta. They both appear in excellent health.

Aug. 12.—I had a good congregation this morning, at Oosmonkallee, after which I met at the orphan farm, Mr. and Mrs. Buyers, who appeared pleased with seeing tens of thousands of worms feeding and spinning their silk, and the orphan boys attending them. This afternoon Mr. Buyers and Mr. Paterson accompanied me to Kagra, where I preached in Bengalee, afterwards Mr. Buyers in Hinduwee.

Aug. 24.—This morning being fine, I had two congregations; the first at Chunaree Parra, and the second at Sydadab: the latter was a large and respectful audience, but the first quite the reverse. It did not occur to me when I went out that most of the Hindoos would be idling about, or observing the birth of Krishnoo. I generally avoid preaching on their festival days, as on such occasions I am exposed to insult more than at other times; and preaching to them when mad after idolatry, exasperates instead of convincing them.

August 25.—I did not succeed this morning in collecting a congregation, but this evening had a very large one in Kagra. I have not always felt so much the worth of souls as whilst preaching on this occasion; the people were very attentive. I thought my observations on their lost condition, on the inefficacy of their endeavours to obtain salvation, and on the love of Christ, seemed to make an unusual impression. After preaching, the rush of the people to obtain tracts was great, but some who could not obtain them seemed angry, and as I was leaving them one or two cried out, "Hurree bol;" this increased until the whole place rang with "Hurree bol." Several times I turned back to see who the persons were, but in vain; and as I proceeded on my way, the shouts were reiterated. At first I felt disappointed, but on reflection I was led to hope that this display of a spirit of opposition only arose from the influence of the old serpent who felt that the seed of the woman, my blessed Saviour, had been bruising his head. The apostles, after having been beaten, went back rejoicing that they were counted worthy to suffer

for Christ; but I am only exposed to a little ridicule, and even this is better than the apathy of moral death.

Aug. 26.—I preached twice to-day, and in the same place in which I was yesterday assailed with shouts of "Hurree bol." Several reasons always operate on my mind to induce me to revisit places in which I experience opposition, for it is my hope that Satan's efforts arise from the circumstance of his influence and dominion having received a vital blow from the power of Divine truth. These motives are, I trust, in accordance with the will of God. Preaching in the evening brought on a severe headache which unfits me for any exertion.

Aug. 31.—This morning I have had with the catechist two sermons, and the people, upon the whole, were very attentive. Oh that the word preached might affect their hearts!

Sept. 1.—To-day preached twice in the bazar to good congregations. In the evening had a larger attendance than usual at the orphan chapel, and all except one person remained to the close of the service. I feel fatigued by three sermons. Two years ago I could preach four sermons with no more fatigue than these three have cost me. I encountered little opposition in the bazar, though many Brahmins were present. One Brahmin said, "Give me a lack of rupees, and I will become a Christian." I replied, "What covetousness a Brahmin has. True to his nature, he cannot refrain from coveting. At a funeral he cries for money, at a birth for money, at a wedding for money; seek his advice, he asks for money, and in your calamity he demands your money." The whole of the people round acknowledged the truth of all these statements. Such a personal reproof would be an insult to an Englishman, but it is otherwise with a Hindoo. This Brahmin remained to the end of the service, when he solicited and obtained a tract. Another said, "Faith is every thing. If we were to believe you we should become Christians. We believe our own religion which has existed for ages, and therefore we remain Hindoos." On my inquiring for his proofs of Hindu antiquity, he said, "I cannot agree with you, you are a pundit." I replied, "Then listen to the truths which from love and pity to your souls I now proclaim."

Sept. 14.—To-day the Mussulmans are all intent on the ceremony of the Bearer, in which small rafts are floated down the river, having from one lamp to one thousand or more, according to the size of the raft, and the means of the person who prepares it. The Bearer is a festival periodically held at our station and Moorshedabad, and observed, I believe, nowhere else. The illuminations of the Nawaub are on a

princely scale. On one occasion which I witnessed, the river appeared covered with these floating fiery barges for three miles in length, and had the appearance of an illuminated city with towms and public buildings. At these seasons I do not preach, as the people are not in a suitable state to hear and benefit.

Oct. 20.—I preached this morning to two successive congregations, on the steps of an idol temple. The first was chiefly composed of Brahmins, and the better clad natives. I had a good share of taunts at one time. While most of the people were attentively listening, one person walked away, exclaiming, "You will all be Christians!" After dismissing them with a few tracts, I sat down to rest; and by degrees another group of natives gathered around me. They were more attentive, but less intelligent than the first assemblage. In the afternoon I preached to a turbulent and reckless set of people, who tried their utmost to annoy and provoke me. In such cases I find it convenient to wait with imperturbable patience and gravity till the ebullition has subsided. Cries of "Hurree bol," at intervals, rang through the bazar, but I commenced again with coolness. Native frenzy seldom goes farther than declamation. A stranger among them would imagine that their excitement could not end without a serious affray, but "Hurree bol" generally exhausts their choler. I am privileged above many of my countrymen in bearing the reproach of the cross; but I am afraid I am become so inured to it as not sufficiently to appreciate the blessing. Oh! my once crucified, but now exalted Saviour, enable me to rejoice in being counted worthy to suffer reproach in thy cause! As I came home I saw some well dressed young men waiting to unite in worship at the orphan chapel. I commenced therefore immediately, and preached for the fourth time to day to a large congregation.

Oct. 24.—I preached twice to-day. The congregation at Dyanagur was truly pleasing; several persons, whom I had often noticed as being anxious to distinguish themselves by scoffing at the Gospel, were on this occasion quite silent, and all assented to what I said, admitting that they were sinners; that God was not the author of sin; that it would be better to go to heaven by Christ, than to hell by their idols. After dwelling on the love of God in Christ Jesus, I distributed my tracts and retired. My next congregation was neither

large in number nor good in its materials, and I preached as one beating the air.

Oct. 27.—Preached three sermons to-day. Two of my congregations were orderly; at one of the services a Gosain stopped in his palanquin just before me: my audience cleared a way for him, as though he had been (and which they believed him to be) allied to the Deity. He commenced by asking me, if any one decoyed another from his holiness, was he not a sinner? I replied, Certainly, but that no one could do so with the Hindoos, for their shasters declared that the Kali jog (the present age) was the reign of sin, in which none could be holy if they wished, and even if they strived to be so. I said, that my employment was to point out the means of holiness to those who by their own religion could never attain it. This he could not, or affected not to, understand, and he ordered his bearers to proceed. But I invited him to stay, saying, "You are regarded by the people as a teacher, let us hear from your own mouth what is the way of salvation." He said, "obedience to the shasters, and atonement." I begged him to answer me one question, if it was not impossible to escape the punishment of sin? He replied, that sin must be punished, and none can escape. I rejoined, "Then why all your pilgrimages, penances, ablutions, alms," &c.? Without answering, he left me; and I then proved to the people that from their Gosain's confession there was no hope in Hinduism. This gave me a valuable opportunity of preaching the mercy of God through Jesus Christ our Lord.

Oct. 30.—I preached this afternoon to an attentive congregation; only one youth attempted to interrupt, but those about him manifested strong disapprobation, and he went away, leaving me without interruption to preach the glorious doctrine of salvation by Jesus Christ. To-day, Mr. Beattie, a gentleman on the Church Missionary committee, met me by appointment at the orphan farm, and saw our plans. He appeared to approve of them. I wish that every station in India would adopt some measures by which native converts might support themselves; for if pecuniary aid from England continues to be looked for as a dependence for carrying on the work, then as converts increase so will pecuniary difficulties; and I feel persuaded that the regeneration of India must be effected, under God's blessing, by self-supported native churches sending out their own ambassadors of the Gospel.

#### NAGERCOIL STATION, SOUTH TRAVANCORE.

THE former part of the account of this important station, inserted in the *Missionary Magazine* for August, was closed with a brief statement of the death of

the Rev. William Miller, the beloved associate in Missionary labour of the Rev. Charles Mault, who still continues his valuable labours at Nagercoil. Mr. Miller arrived in India in 1827, and since that period to the time of his death, devoted himself to the great object of his Mission in various parts of Travancore. His stated labours, in conjunction with Mr. Mault, at Nagercoil, were commenced in 1831. These he pursued with more than ordinary zeal, devotedness, and efficiency, until declining health obliged him to remove for change of air to the Cape of Good Hope. Not experiencing any material improvement after spending some time there, he proceeded, under medical advice, from the Cape to New South Wales, and remained at Hobart Town till the close of 1835, when being considerably restored, he again embarked for India, and reached his station in February, 1836. Mr. Miller resumed his labours with encouraging prospects, but the death of his beloved wife towards the close of that year, after a painful and protracted illness, though borne by our brother with Christian resignation, induced a state of mind which acted most unfavourably on his health, and appears to have occasioned a return of the indisposition which, as already stated, was terminated by his death on the 24th of April last. The dispensation in every view of it, except that which contemplates our departed brother as numbered among the saints in light, is felt to be most painful and trying. We would, however, rejoice that our brother, Mr. Mault, is not left a solitary labourer at the arduous post which he occupies; but that the place of his departed colleague is already filled by another devoted Missionary, the Rev. James Russell, one of the brethren who accompanied Mr. Mead on his return to Travancore. The subjoined statements resumed from the *Missionary Magazine* for August, present further details of an eminently encouraging character in connexion with the state and progress of the Nagercoil Mission, during the past year, of the report of which they also form the conclusion.

(Continued from page 120.)

#### *Bible Classes.*

We are particularly desirous that our people should be able to read the Word of God so as to derive the fullest measure of benefit from it. All who can read, therefore, are exhorted to join the Bible Classes, in which each book of Scripture is read and studied connectedly, and with reference to its main design; one passage is compared with another, to confirm what is clear, and elucidate what is obscure; and the practical bearing of the whole is pointed out and enforced. These exercises have proved conducive to the growth of Scriptural knowledge in the congregations; and among the young in particular, not a few have evinced a superior acquaintance with Divine truth as the fruit of their endeavours. The attendance in the classes is regular. There are some of all ages, and of both sexes, thus growing in the knowledge of salvation, and preparing, we trust, for usefulness in the church on earth and for glory in heaven. To this end may God graciously pour his Spirit upon them, and, by his teaching, lead them in the way of truth.

#### *Schools.*

We have often expressed our conviction of the importance of out-mission schools, and

growing experience of their utility has deepened this conviction, and impressed our minds still more strongly with the necessity of using our utmost endeavours to extend the advantages offered by them to the children of every town and village throughout the district. We feel assured that nothing is so well calculated to sap the foundations of idolatry and superstition as the course of instruction pursued in these schools. The children are here taught the fundamental truths of pure religion; and that, before their minds are preoccupied with those monstrous and filthy stories which the children, in all heathen schools, are made to learn. Their hearts and consciences too are always addressed. Divine truth is brought to bear upon all the faculties and susceptibilities of their souls; and the result is, in many cases, most gratifying. Children, who seemed destined by their birth and connexions to grow up heathens, have learned to worship the true God, and pray to him, through Jesus the Mediator, to reverence the Sabbath, and to value the word of God. And several of the most pious and useful persons in our congregations trace the happy change they have experienced to the influence of those truths with which their minds were imbued in the Mission Schools.

There is, at present, a greater number of

schools connected with this Station than at any former period. The teachers are in general diligent and faithful in the discharge of their school duties. A considerable degree of improvement is visible, notwithstanding the difficulties the masters have had to procure the attendance of the children during such a season of great and general distress as that to which we have before referred. Thanks be to God, a brighter prospect opens to them for the ensuing year. The rain now falls copiously, and holds out the promise of a better season, in which there shall be a sufficient provision for their wants. May He, in like manner, graciously pour the life-giving and sanctifying Spirit upon the children's souls, turn the disobedient to the wisdom of the just, and so make ready a people prepared for the Lord.

The schoolmasters meet as usual once a week, some once a fortnight, to be instructed in the Scriptures, and directed and encouraged in their work. One part of our practice on these occasions is, to have a report in detail read of the state of those schools which have been visited and examined within the week or fortnight. This is made the ground of general remark and counsel, as well as of particular address in the way of praise or admiration. Defects are pointed out, and their proper remedies suggested; in short, the most easy and effective methods of promoting order in the schools, and of furthering the progress of the children in knowledge and right dispositions, are laid before them.

Some of the schoolmasters have made highly encouraging progress in Scriptural knowledge, and most of them pursue the study of the sacred records with evident earnestness and advantage. A few of them are persons of decided piety, and several others are in a hopeful state. May they all be made partakers of the heavenly calling, and so become increasingly useful as teachers of the young.

#### *Female Schools.*

Anxious to exhibit this department of our work in its proper connexion and importance, we have taken a distinct and somewhat particular view of its present state and aspect, to which we would invite the attention of our friends at home, who have so liberally contributed to its support and enlargement. Two years ago, the number of Female Schools in this Mission was not more than three: there are now fifteen. Of these five are conducted by women, the others by men. The employment of women as school teachers is still a novelty in this part of the world; but having made a promising commencement, we hope that the experiment will fully succeed, and that every

year will show an increase of female teachers.

Since Mrs. Mault's return to India, we have been enabled to do much more for the extension of female education than we had ever before attempted. In the school under her immediate care, there are now 120 girls boarded and clothed as well as taught. This is just double the number it contained two years ago. The plan of instruction in this school is nearly the same as stated in former reports. The children, in general, have improved considerably in knowledge, and seem to go through all their school exercises with greater readiness. There is also a visible improvement in their general habits and manners. The most unremitting care is exercised with reference to their morals; but knowing that a polluted fountain can never send forth pure streams, or a bad tree yield good fruit, our constant aim is to impress their hearts with a due sense of their natural depravity and guilt, and so lead them to look to God, through Jesus Christ, for the gracious influence of the Holy Spirit, to create them anew in righteousness and true holiness. And we are happy to say, that some of them encourage the hope that they may soon, like Mary, choose that good part which shall not be taken away from them.

It may be mentioned here, that the school which was established by Mrs. Miller on her return from Sydney, early in 1836, was discontinued shortly before her lamented death. Nearly all the children, however, (amounting to 34 or 35,) were received by Mrs. Mault into her school. Many of them had made a very pleasing degree of progress in knowledge and in good habits; and all of them, we believe, were strongly attached to Mrs. Miller. When the news of her death was communicated to them, they were greatly affected, and wept much. We took the opportunity to direct their attention to the solemn realities of another life, and urged them to give up their hearts to God their Saviour. We trust the impressions they then received will not be lost.

Thus much it affords us pleasure to state for the information of the several Christian friends in Yorkshire, by whose liberality the school was undertaken and maintained about eight months. They will have the satisfaction of knowing that their contributions for the advancement of female education have been duly applied, and that great good is likely to result.

The day-school at the Station has been established about four months, and succeeds well. It is conducted by a young woman who herself enjoyed the advantages of instruction and training in the school at this Station for many years; and whose temper and deportment are unexceptionable. She

was lately married to a young man belonging to the congregation here. We have given her the name of "Jane Derry," in compliance with the wishes of those friends at home who have subscribed for the support of a schoolmistress, to be so designated. The school contains at present nineteen; in which number are included five women preparing to be employed as schoolmistresses. They are all, with one exception, young widows, and without children; of approved character and good abilities. The degree of progress they have made in reading, writing, and committing the catechisms to memory, affords us the hope that they will, in the course of twelve months, be tolerably well prepared to enter upon their work. It is, perhaps, needless to observe, that we have been obliged to adopt this method of raising up female teachers, from the extreme difficulty of finding persons in any degree qualified for such employment among the women of this country. There are, indeed, a good many women, wives of readers, schoolmasters, and others, in different congregations, who were brought up in the school at Nagercoil, or have attained the knowledge of reading, writing, &c., in the village schools belonging to the Missions. Their education fits them for this work, but their circumstances, as wives and mothers, do not leave them at liberty to engage in it.

The spontaneous efforts of a number of women, in different places, to acquire a knowledge of reading, are worthy of remark. Thus at Tairivilly, a village connected with Tamarakulum, there are thirteen; at Cottayady nine; and several at Agatusuram, Mucklengoodyeruppa, Paracherryvilly, and Koondal, who spend their intervals of leisure in diligent endeavours to learn to read. It is highly interesting to find them often, while occupied with their spinning-wheels under the shade of a tree, suspending by turns their operations, and availing themselves of the instructions of the schoolmaster. Some of them have advanced so far as to read the lessons in Scripture history. What happy results may not be anticipated from the more general diffusion of such a spirit of improvement among the females of Travancore!

The school at Anandanadangoodyeruppa is under the management of a widow woman, who, by her own persevering efforts, overcame the difficulties of the Tamul alphabet, and acquired a competent knowledge of reading and writing. She conducts the school in a manner highly creditable to herself, and not less beneficial to the cause. She has been for some time a consistent member of the church at that place. We have designated her Sarah Bruce.

The school at Etambly is also now con-

ducted by a female, whom we have called "Knill's schoolmistress." The subscription by which she is supported was forwarded by Mr. Knill, without any designation; and we have, for the sake of distinction, named her as above. It deserves to be mentioned, that our excellent friend was the first to send us a subscription specifically for the employment of a schoolmistress. He will, no doubt, be highly gratified to see the increase of such peculiarly useful agents in the Mission; and also to learn that the schoolmistress referred to is diligent in the discharge of her duties; and that the school, though small in regard to numbers, is, in other respects, satisfactory.

The school at Tattanvilly next claims a brief notice. It is conducted by a young widow who was educated in the school at Nagercoil. She lost her husband several years ago; and though, on the whole, she was regular in attendance on Divine worship, and other means of religious improvement, we scarcely regarded her as qualified for the service in which she is now engaged. Determined, however, to give us a proof of her capacity, as well as desire for the work, she went, without informing us, to Tattanvilly, which is about two miles to the south of Nagercoil, and by her address and diligence succeeded in raising a school. We thought it right to mark her conduct with approbation, and have, therefore, employed her as a schoolmistress, and given her the name of Martha Ormandy. The number of children has lately diminished on account of the very unfavourable season; but we are happy to say that there is a prospect of its being soon increased.

The only other school taught by a female is that at Paracherryvilly. The schoolmistress, who bears the name of Sarah Boothroyd, is the wife of a man who for many years was employed as one of our readers, but who, by continued ill health has been laid aside from the work. She was educated in the school here, and is, therefore, well acquainted with the method of teaching and conducting a school. Her character is unexceptionable, and she has often given indications of a serious and inquiring mind in reference to eternal things. She is diligent, and the school, though not large, is carried on to our satisfaction. The number of children will, we hope, be soon augmented.

There are two more schools in our immediate vicinity; viz., at Krishnacoil and Cottar, regarding which we beg to mention a few particulars. The former we have called, "Mary Clayton's School." It is situated in a large town about a mile to the north of the Mission Station, and almost within sight of it. The town is distinguished by its temple of Krishna, and the idolatrous

devotion of its inhabitants. We have a boy's school there; and we have attempted at different times to establish a girl's school in the same place, but without success. Some months ago Mrs. Mault visited the town, and conversed with the people on the duty and importance of educating their female children. Their usual objections were met and answered, and we had at length the pleasure to find them willing to send their girls to be taught. The school was therefore immediately commenced, and we are happy to add that it is going on well. It is countenanced by some of the principal inhabitants, which we mention as a circumstance not only favourable to its advancement, but as also in a manner necessary to its existence. The school at Cottar was commenced under similar auspices; and though there are not so many children in it as in the other, yet its success is equally promising. We are about to erect a convenient school-room in Cottar, upon a piece of ground from which the people, by Mrs. Mault's persuasion, removed a filthy image that had been long the object of idolatrous worship. Cottar is not more distant from the Mission Station than Krishnacoil; both schools will, therefore, have the benefit of occasional visits from Mrs. Mault. The schoolmasters are men of caste, without which they would not be able to succeed among a people who are exceedingly careful of this distinction. But though they have made no profession of Christianity, yet they, in common with all the other school teachers, are engaged in the study of the Scriptures, and committing parts of it to memory, and every week receive instruction suited both to their personal circumstances and to the advancement of their work.

Looking at the abject and degraded condition in which the females of this country are held, and in which ignorance and the tyranny of custom would still hold them, we cannot but regard the degree of success with which our efforts have been attended, in the last two instances particularly, as highly encouraging and important: it is encouraging, because it shows us what

we may expect from prudent and persevering endeavours in this department of labour; and it is important, because it furnishes a precedent, and lays, as it were, the foundation for future and more extended success. We feel almost certain that it will be an easier matter to establish a girls' school next year, in any part of the district, than it was found this year. We can obviate the objections to the education of girls, and encourage those who are inclined to advance the object by pointing to the schools already established. The precedent will be recognised, and it will be followed; for as no people are more tenacious of their ancient usages than the Hindoos, so none are more ready to yield to the influence of example. May examples of female schools, successfully conducted, be multiplied among them, and may the beneficial effects of the mental improvement, and just elevation of the sex, be extended and perpetuated to the latest generation!

We cannot close this part of our report without expressing our gratitude to our friends in England who have so warmly interested themselves in the cause of female education in Travancore, and so liberally furnished us with the pecuniary means required to promote the object. May they experience the satisfaction which arises from doing good, and still abound in fruits of benevolence to the glory of God.

In the orphan school connected with the station, there are 35 boys, who are instructed in reading, writing, arithmetic, and geography, and also in the doctrinal and historical catechisms of Sacred Scripture. Five young men are preparing to engage as readers, whose progress in the practical study of the Bible, to which their attention is chiefly directed, affords much satisfaction. The Bible-classes consist of 401 adults. From the Mission press at Nagercoil, the issues during the past year have been larger than at any former time. Upwards of 117,000 tracts have been printed, and about 9000 copies of various instructive works for the use of this and the adjacent stations.

#### DEATH OF BUCHAN, NATIVE TEACHER AT QUILON.

SINCE the year 1828, a native assistant, under the appellation of Buchan Evangelist, has been supported at Quilon by the Buchan Female Missionary Society. An individual, whose Indian name was Kochookooty, succeeded to the appointment in 1836; and from that time to the period of his death, his labours, personal conduct and character, gave much satisfaction to Mr. Thompson, the Society's devoted Missionary at Quilon. The particulars of his death, showing what has been accomplished by Divine grace, through Missionary instrumentality, on behalf of an individual whose birth and childhood naturally consigned him for life to the darkness of heathenism, have been communicated by Mr. Thompson,

and will be found appended to the present notice. Mr. T., under date 25th of March last, thus notices the event now referred to :—

Since the end of 1830, the native teacher Buchan laboured chiefly at Ihattarkonam. He was quiet and growing in intelligence, and no part of his conduct ever caused me any grief. Some years ago his mother stood alone at Mayanattar, when all besides went back. He was placed under my charge at an early age. Previous to his death, he had been for some time in a weakly state, but made no application to me for medicine until the 20th of January. On the 21st he attended Divine worship; he was seized with illness of an inflammatory kind during the night, and was brought here on the morning of the 22nd. Failing to relieve him, I next morning committed him to the care of Dr. Will, and went to see him in the afternoon at the hospital, when he was sinking in strength. The blister pained him, and he asked, When will this be taken off? I said, It may be some hours. The pain, he said, is very severe. Do you think, I asked, that Jesus Christ suffered as much? Ah, much more! For whom? for himself? No; for us. Did he complain? No, nor do I complain. He reverted to the application he had made for baptism; when, after reminding him of the immensely greater importance of the washing of regeneration, and urging him through Christ to seek *that*, I left him.

On returning home at sun-set, I learnt that the doctor had no hope of his reco-

very. I had him removed to the-mission premises, and, when placed in his apartment, sat down beside him. His elder brother, an ignorant, thoughtless heathen, was present, and disturbed the dying youth by repeatedly asking whether he wanted any thing? Raising his eyes, he said, with the emphasis which death teaches, "I want Jesus Christ!" His mother was also present, and when by his own desire he was placed upright on his couch, he laid his head upon her neck, and soon expired, leaving us to learn, that on a death-bed the presence of Jesus Christ is that which we shall all want. I addressed those who came to his funeral, from John xii. 21, "We would see Jesus." I learned that when seized with illness, he anticipated his death; declared his hope for futurity; counselled his mother to hold fast to the end, and prepare to join him. The account she has given me of his filial love and general demeanour, proves that his character was not formed in a Malayalim mould. He was about twenty years of age.

The teacher, whose death is thus noticed, has been succeeded by another, who now bears the name of Buchan Evangelist, and of whom Mr. Thompson speaks in favourable terms. He has entered upon his labours at Ashramam, in the neighbourhood of Quilon.

## GOOJURAT IN ITS RELIGIOUS AND MORAL ASPECTS.

WE resume the statements on this subject from the communications of our brother, the Rev. A. Fyvie, of Surat. They cannot fail to excite deep compassion on behalf of the people whose sins and sorrows they describe, and impress our readers with a powerful conviction of the fact, that the Gospel of Jesus Christ can alone provide a remedy for the deplorable evils which are here so forcibly represented.

(Continued from page 104.)

Among this vast number of imaginary beings, Brahmá, Vishnu, and Shiva, are peculiarly celebrated; though the accounts respecting their origin and rank are often contradictory and absurd, and the qualities ascribed to them always of the foulest and most debased kind. They are represented in many parts of the Hindu books as foolish, mean, proud, and disputatious; as fighting with each other like wicked men and ravenous beasts; as resorting to the spread of atheism, and other evil expedients, in order to support their thrones; as abandoning shame, and exhibiting themselves in a manner not to be named; as deceivers, liars, thieves, drunkards, and murderers.

Brahmá is installed the *Creator* of all things, but according to some accounts, he was often guilty of intoxication, falsehood, and other crimes. Vishnu is called the *Preserver*; but he is also charged with flagrant sins, such as deceiving, breaking his promise, abandoning every feeling of shame in order to accomplish his vile purposes, assuming a feigned form with the design of attracting and bewildering others, and committing murder. Shiva is entitled the *Destroyer*. When on earth his costume was that of a religious beggar, smearing his body with ashes, and wearing a necklace of human skulls; and in the other world he is said to be attired in the same manner. The very

names of this imaginary deity are descriptive of his wickedness. He is called *the furious*—*the hideous eye*—*the bearer of a human skull*—*the lord of devils*—and *a very devil*. In addition to these three, Krishna, and Ráma, two of the incarnations of Vishnu, are highly celebrated, much honoured, and extensively worshipped by many in Goojurat. Yet so highly improper, indecorous, and sinful are many of the reported acts of Krishna, that his name, in several districts, is proverbially applied to the most abandoned profligates and outcasts. He is exhibited in the Hindu books as impure, as stealing, robbing, lying, and murdering. The character of Ráma is composed of selfishness, ignorance, weakness, and sin, and his history is filled with accounts which can only apply to a madman or one possessed with an evil spirit, and the whole inconsistent with historical fact. It is asserted by some, that, in his old age, having lost his wife, his brother, and his children, through his own wickedness, he, in a fit of despair, went and drowned himself, and was thus guilty of suicide. Such are some of the chief gods of these people. These, together with their myriads of attendants, both male and female, if ever they had a real existence on earth, have been ringleaders in crime, the patrons of every vice, and the perpetrators of every sin; yet they claim to be holy, pure, and divine, because they are gods, and as such, above all moral obligation. These, brethren, are the gods which by far the greater part of the Goojurates worship. Alas! what a state of awful darkness must the mind of man be in before it can look on such characters without shame and disgust, far less worship and adore them. But these people love to have it so, because they can sin without remorse under the patronage of their gods, and the books which contain their histories. Hence many of the religious services in honour of these fabled gods become the grand cause of the corruption of both public and private morals! Do not such a people need the Gospel?

But degraded and impure as these gods and goddesses are by their vices and guilt, yet in the estimation of their deluded votaries, they are too elevated and spiritual to be worshipped without some visible form. Hence their whole system of idol-making, idol consecration, and idol worship. They have idols in the form of men, and birds, four-footed beasts, and creeping things. Some are formed of clay, others of wood, or of stone, of brass, of silver, or of gold. These idols they worship—to these they daily present offerings, and from them they seek and expect every favour. They say that these idols or images are representations of the incarnations of the true God, that after consecration by the priests, the

particular gods for whom they are designed reside in them; that when they worship them they worship God himself, and that he is propitious or unpropitious, according as he is pleased or displeased with the services of the worshippers. Many of these idols are, however, the representations of sin itself, and calculated to draw out the evil desires of the human heart towards all that is iniquitous and destructive. The workmanship manifested in their fabrication is in general rude, the figures are grotesque, and adapted to inspire feelings of disgust rather than devotion. Behold in one temple an image of a frantic female, her eyes dart fire and revenge, and her tongue protrudes from her mouth, besmeared with human blood; round her bare neck is suspended a necklace of human skulls; in her hands are a battle-axe and a bloody head, and under her feet lies a prostrate victim, the decapitated body of her former husband. Look on the other hand, and behold drest up in empty pomp a mere mass of wood, cut into a form something like human, with large squinting eyes and unnatural aspect. Here is Gannpati, the god of wisdom, and the remover of all obstacles, represented as a short fat man, with the head of an elephant, and an enormous stomach. There are the images of Vishnu and others with their clubs and skulls, and other articles; of Shiva with his impure Linga; of a deified cow, monkey, or snake, with all the supposed paraphernalia. Thus, on every hand, some misshapen stone or tree; some ugly representation in metal, wood, or earth, some ridiculous form of a human, animal, or vegetable deity, strikes our eyes in this land of idols, as the object to which its deluded inhabitants offer religious homage. For it is a fact, however humiliating to the pride of man, and however boldly denied by a few speculating theorists, that the great mass of this people view these images as possessing life and a capacity of enjoyment, of being pleased and displeased; they call them gods, and treat them as such. They are instructed to do so by their teachers, and they have no feeling of shame or of doubt in connexion with their conduct. Every service they perform on their behalf, every offering they present to them, and each prayer they repeat before them, proceeds from this belief, and daily affords melancholy proof of the correctness of this statement. Hence on some occasions they fan these images that they may enjoy cool air; at other seasons they clothe them, in order that they may not suffer from the cold; sometimes they put curtains around them to prevent the ingress of musquitoes and flies; they rock and sing them to sleep that they may enjoy rest; take them in pomp to a river or pool in the neighbour-



hood to bathe them; carry them, with every emblem of state, through the village, town, or city, to make or repay a complimentary visit to some of their fellow-idols; present grain, fruit, melted butter, oil, and water to them; apply to them for the interpretation of dreams and omens; are afraid of their being touched by low caste Hindus, Parsees, Mussulmans, or Europeans, lest they should be defiled, and purify them if they have

been touched; they daub them with paint, adorn them with garlands, hold mirrors before them, mend their limbs when broken off; put dice, cards, chess-men and boards before them in order that they may beguile a leisure hour in playing together either for love or money; and perform for them many other things equally ridiculous.

(To be continued.)

## HOTTENTOT SETTLEMENTS ON THE GREAT FISH RIVER.

A STATEMENT of the circumstances which led to the formation of these settlements, and of the means required for aiding their progress, was communicated to the friends of the Society in the *Missionary Magazine* for March. A preceding number, that for January, also contained a brief account of the settlements, by Mr. Monro of Graham's Town, chiefly in reference to their promising appearance as a field of Missionary labour. The Directors have resolved to send a Missionary to this quarter as soon as a suitable individual can be obtained, and a native schoolmaster from the Kat River commenced the instruction of the people there some time ago. Under date, March 8, 1838, we have received from Mr. Monro a second communication on this subject, to a brief extract of which we now invite attention:—

I left home on the 25th of January, intending to visit the locations or settlements on the Fish River. On Saturday evening, the 27th, I reached Caffre Drift Settlement, and was refreshed in spirit by seeing my old friends there. It was late when we met, yet expressions of joy were neither few nor partial; for as the fact of my arrival was communicated from cottage to cottage, the inmates hastened to meet the wagon, and I was soon surrounded by the joyful cries of a mixed multitude of men, women, and children. After mutual congratulations and ascriptions of praise to the Giver of every good and perfect gift, we retired to rest.

The following day was the Sabbath. I left the wagon before five o'clock in the morning, and directed my steps to a precipice overhanging the river at a considerable distance from the settlement. Taking my station on the cliff, the scene before me was delightful; not a ripple could be observed upon the surface of the broad sheet of water that lay below me, and the thick jungle around appeared in harmony with the placid river, for not a breath of air capable of moving the tenderest leaf was felt by me, while the birds of the wild forest were praising God in their own sweet way. Some say that African birds do not display many musical notes. But such is not the case; from break of day till sun-rise, the sweet warblers of an African bush show no deficiency in this respect.

On either side of the spot which I then occupied, an immense bush or jungle stretched away as far as the eye could reach, the for-

mer abode of the lion, the elephant, the buffalo, and the tiger; but these have fled from the face of the white man, and now, with the exception of a solitary wanderer, and that but seldom, the original possessors of this forest are only known by report to the colonists.

While meditating on these things the voice of prayer rose in the sunny stillness by which I was surrounded. I listened, but could only hear the sound of one human voice. The suppliant manifested no Pharisical spirit; hid from the view of his fellow-men, he literally poured out his soul in secret in the assurance that his heavenly Father, who heareth in secret, would reward him openly; and while attempting to praise God for this proof of the power and efficacy of the Holy Spirit's influence on the heart of a poor Hottentot, I was delighted to find that his was no solitary instance even in this wild and lonely place; for soon, from a deep dell in another direction, came the sweet sound of praise and thanksgiving. The Hottentots are justly praised for the peculiar melody of their voices, but on this occasion I felt it to be past description. As the day advanced, I found that the immense oratory by which I was encircled—an oratory not of human construction, but the workmanship of the Great Architect of the universe—had been visited by others for the same sacred purposes. At length I was constrained to leave that hallowed spot, uniting in the feelings of my heart with the thanksgivings expressed in one of the songs of praise so sweetly sung in the wilderness; and trifling, indeed, did

the vanities of this world appear to me while I exclaimed, O happy souls! favoured with the presence of God, and communion with him, your enjoyments far exceed those of the worldling, for his are perishing—yours shall endure for ever.

Public worship was well attended throughout the day, and from all I could learn it was a time of refreshing to many. From that period until the Tuesday morning, I preached nine times. While here the settlers told me that from the excessive drought, all their expectation was blasted in respect to the harvest, and requested me to lay their case before the Lieut. Governor, for an increase of rations, and, if possible, a new site for their village, both of which his Honour has since kindly acceded to.

On arriving at Fraser's camp, I was informed that there are two small settlements in the neighbourhood, one at the Springs, and the other at the Buffalo Fountain; at each of these there are five families, in all 42 souls. I preached twice to them. The people here are really to be pitied, they have had no share of goats from the Governor's grant to the settlers, and their only support is, (with the exception of the men's rations,) the wild roots which they gather, or dig up in the bush; the females and children are not allowed rations.

At Trumpeter's Drift the settlers are in rather a better condition, having had their share of goats, and being more successful in

procuring game. Though their gardens and Indian corn failed, yet they have had "a something to support nature," as one of them thankfully expressed it. From all that I could perceive, the settlers at this station are happy and contented as to temporal things, but mourn on account of the want of spiritual instruction. I preached twice to a large and attentive congregation here.

At the Junction, the most populous of our settlements on the Fish River, containing 215 souls in all, the settlers have exceeded my most sanguine expectations; their industry, it is true, failed of success, for three large gardens are totally burnt up; but not a complaining word was heard; on the contrary one said, "This is a trial of our faith;" another said, "Well, if our crops have failed, see the kindness of God; we have had an increase of 492 kids;" and a third added, "We ought to be thankful, for even the river supplies us with fish, and our young men are frequently successful in hunting, why should we complain?" They have failed in leading out the water, but I am happy to state that the Governor has kindly granted, from my representation of their case, a farm formerly possessed by a Dutchman, where a water course is begun, and which, when completed, will irrigate many hundreds of acres. My stay at the Junction was, I trust, both pleasant and profitable, preaching twice every day, and four times on the Sabbath.

### ORPHAN CHILDREN AT BENARES, NORTH OF INDIA.

In a communication bearing date 19th of April last, from the brethren at Benares, the following deeply affecting statement has been brought under our notice. We present it at the request of these brethren to the attention of the Society's friends throughout the United Kingdom, and would unite with them in expressing the hope that the distressing case which it makes known, as well as the valuable object it is intended to promote, may meet the kind consideration of the benevolent and compassionate. After referring to a number of other subjects connected with their labours, the devoted Missionaries observe:—

With respect to schools, our operations are now limited to the school for orphans and children of native Christians. This has not recently undergone any material change, but we are about to have a large addition to the number of children. A famine has been raging for some months in the western provinces, so severe that many human beings have perished. With a view to aid the sufferers, the magistrates in several places have collected numbers of poor helpless orphans who have been left in a state of utter destitution. We have engaged to take about fifty of these into our school, and bring them up as the adopted

children of the Mission, so as to keep them from the contamination of idolatry. We are doing this, however, as a work of faith, our means of supporting them being very uncertain. But surely our friends at home will have mercy on the poor creatures, and assist us to bring them up in the fear of the Lord.

If any friend will give us £3 a year, it will support an orphan who may be called by any name the donors may choose. We trust that these poor orphans, by becoming children of the church, may yet be the means of promoting the cause of God among their countrymen.

[The Directors would gratefully receive, and gladly undertake to convey to the brethren in Benares, contributions in aid of

the above truly interesting and benevolent undertaking.]

### ORDINATION OF MISSIONARIES.

ON Thursday evening, Sept. 6, 1838, Ferdinand Sommer, D.Ph. and M.D., and J. H. E. Roeer, D.Ph. and M.D. of the University of Berlin, having been accepted by the Directors, and appointed as Missionaries to Bengal, were ordained at Silver-street Chapel, London. Rev. N. M. Harry commenced by reading appropriate Scriptures and prayer. Rev. E. Crisp described, in a most affecting manner, the moral condition of one hundred and twenty millions of the human family in India. The Rev. John Arundel cordially welcomed the two German brethren to the British shores, and to

the fellowship of the British churches, and received from them most satisfactory answers to the questions on their personal religion, and on their views of the great doctrines of the Holy Scriptures. The Rev. Dr. Henderson offered the ordination prayer, with imposition of hands. The Rev. Dr. Bennett explained the ministerial and the Missionary course, which the brethren were expected to adopt, from Acts xiii. 46. And the Rev. E. Mannering concluded a service which was of an impressive order, and of unusual interest.

### DEPARTURE OF MISSIONARIES.

REV. H. NOTT.

ON Saturday, 18th of August, 1838, our venerable and beloved brother the Rev. Henry Nott, accompanied by Mrs. Nott, sailed from Gravesend for Sydney, in the ship *Everetta*, Captain Gilmore. From Sydney, Mr. and Mrs. Nott will proceed to Tahiti, and resume their former station in that important island.

board the ship *Mary Anne*, Captain Tarbutt.

REV. G. GOGERLY AND FRIENDS.

ON Saturday, Sept. 15, 1838, the following Missionaries embarked at Portsmouth, on board the *Duke of Buccleugh*, Captain Close, East-Indiaman:—the Rev. George Gogerly, accompanied by Mrs. Gogerly and two children, returning in greatly improved health, to resume his labours in Calcutta. The Rev. Drs. Sommer and Roeer, two German Missionaries, and their wives, appointed to the Bengal Presidency; and the Rev. James Kennedy, A.M., appointed to Benares.

REV. JOHN LUMB.

On the 28th of August, the Rev. John Lumb, appointed to Combaconum, and Mrs. Lumb, embarked for Madras, on

### THE MISSIONARY SHIP CAMDEN.

A STATEMENT in the *South African Advertiser* communicates the pleasing intelligence that the brig *Camden*, in which the Rev. John Williams, and other brethren embarked for their stations in the South Sea Islands on

the 11th of April last, arrived in Simon's Bay, Cape of Good Hope, on the 1st of July—all well. No communications have reached us from the brethren subsequent to their arrival at Cape Town.

### NOTICE.

THE Anniversary Meeting of the Somerset Auxiliary Missionary Society will be held at Fulwood Chapel, on Tuesday, the 9th of October. The Rev. Richard Knill preaches in the morning, and attends the public Meeting in the afternoon.

### LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1837 and 1838.—Tahiti, Rev. J. Rodgeron, Nov. 21 (two letters.) Huahine, Rev. C. Barff, Oct. 7. Raiatea, Rev. G. Platt, Jan. 1, Nov. 16. and Nov. 23. Marquesas, Rev. J. Rodgeron, Nov. 21. Navigators Islands, Rev. Messrs. Barnden and Murray (jointly,) June 8. Rev. A. W. Murray, June 8. Rev. G. Barnden, June 8, and Aug. 25. Rev. C. Hardie, April 6.

ULTRA GANGES, 1837 and 1838.—Malacca, Rev. S. Dyer, April 16. Pinang, Rev. T. Beighton, Dec. 7, March 6 (from Cannanore.) Mrs. Beighton, Feb. 7. Rev. E. Davies, Jan. 1, Feb. 15. Singapore, Rev. Messrs. A. and J. Stronach, March 2.

EAST INDIES, 1838.—Calcutta, Rev. A. F. Lacroix, March 12, May 4. Rev. J. Campbell, May 3. Chinsurah, Rev. G. Mundy, Feb. 25. Benares,

Rev. Messrs. Buyers and Schurmann, April 19. Madras, Rev. J. Smith, March 9 (two letters), May 7. Rev. W. H. Drew, May 7. Coimbatore, Rev. W. B. Addis, March 12. Neyoor, Rev. C. Mead, May 4.

RUSSIAN EMPIRE, 1833.—Khodon, Rev. E. Stallybrass, May 14 and May 15.

MEDITERRANEAN, 1833.—Corfu, Rev. I. Lowndes, April 16.

SOUTH AFRICA, 1833.—Cape Town, Rev. Dr. Philip, April 4, June 1, June 18. Mrs. Philip, May 31. Hankey, Rev. E. Williams, April 23. Bethelsdorp, Rev. G. Schreiner, March 10. Graham's Town,

Rev. John Monro, June 7. Griqua Town, Rev. P. Wright, March 5.

AFRICAN ISLANDS, 1833.—Mauritius, Rev. D. Jones, March 30. Rev. Messrs. Jones and Johns, March 30.

WEST INDIES, 1833.—Demerara, Rev. Messrs. Rattray and Watt, June 12, July 6, and July 12. Rev. R. B. Taylor, June 6. Mr. T. Henderson, June 20. Berbice, Rev. S. Haywood, June 20, and June 26. Rev. G. Forward, June 11, and June 27. Rev. H. S. Seaborn, June 30. Jamaica, Rev. J. Wooldridge, June 9, July 7. Rev. W. Alloway, June 11. Rev. W. Slatyer, June 19.

ACKNOWLEDGMENTS.

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a parcel of axes for Rev. J. Williams; to the ladies of the Rev. R. Connebee's congregation, Dorking, for a box of wearing apparel for the Hottentots; to Mrs. Patrick, Commercial road, for a box of useful articles, and parcel of newspapers for Rev. Dr. Philip; to friends at Finchfield, per Mrs. Christie, for a box of children's clothing for Theopolis; to the Rev. T. East, Birmingham, for a parcel of the "Patriot," and "Morning Chronicle" newspapers, for the Rev. John Williams; to Miss Thompson, Hull, for a splendid robe of patchwork made by herself, for sale in India, the proceeds to be given to the Society; to the Ladies' Working Society, Union Chapel, Sherborne, for a case of useful and fancy articles for Rev. Edw. Porter, Vizagapatam; to Miss Nicholls, Nottingham; to Capt. Allen, and to T. H. Burder, Esq., M.D., for vols. and Nos. of the Evangelical and other Magazines, newspapers, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st August, 1838, inclusive.

| London and its Vicinity.   |    |    | Bedfordshire. |   |    | Monmouthshire. |    |   |    |    |   |
|--|----|----|---------------|---|----|----------------|----|---|----|----|---|
| £  | s. | d. | Per Rev.      | R. Cecil—   | £  | s.             | d. | £   | s. | d. |   |
| Joseph Savory, Esq. ....   | 10 | 10 | 0             | Turvey .....  | 2  | 15             | 0  | Abergavenny—  | 11 | 4  | 0 |
| W. B. ....   | 5  | 0  | 0             | Stagsden .....  | 1  | 18             | 8  | Collected by Miss Lewis   | 11 | 4  | 0 |
| J. S. Highworth, Esq. ....   | 20 | 0  | 0             | Astwood .....   | 0  | 6              | 4  | Warwickshire.   |    |    |   |
| B. Baines, Esq. ....   | 10 | 10 | 0             |   |    |                |    | Smethwick, J. Boyle, Esq.   | 10 | 0  | 0 |
| Miss —, Torrington-square .....  | 4  | 10 | 0             |   |    |                |    | for School at Bellary ...   | 10 | 0  | 0 |
| Maihara, for So. Sea Mission .....   | 50 | 0  | 0             | Cambridgeshire.   |    |                |    | Wiltshire.  |    |    |   |
| Ditto, for the Hindostan Mission .....   | 50 | 0  | 0             | Steeple Morden .....  | 3  | 17             | 1  | Nind, Balance of legacy of late Mr. J. Cook .....                   | 23 | 1  | 8 |
| Anonymous .....  | 1  | 0  | 0             | Cheshire.   |    |                |    | Yorkshire.  |    |    |   |
| Latimer Chapel, Mr. T. Elliott .....   | 10 | 0  | 0             | Nantwich Church-lane Chapel .....                           | 10 | 0              | 0  | Hull, Legacy of late Mrs. A. Johnson .....                          | 10 | 0  | 0 |
| Queen-street, Ratcliffe, Church and Congregation, per Rev. J. Drummond .....   | 14 | 2  | 8             | Durham.   |    |                |    | North Riding Aux. per Rev. J. Scott, on acct. ...                   | 75 | 0  | 0 |
| SPECIAL DONATIONS, in consequence of the increased expenditure of the Society: |    |    |               | Durham, Legacy of the late Mr. J. Wheatley, less duty ..... | 45 | 0              | 0  | SCOTLAND.   |    |    |   |
| T. Walker, Esq. ....   | 50 | 0  | 0             | Essex.  |    |                |    | Tain, for Nat. Tea. Angus Macintosh .....                           | 10 | 0  | 0 |
| C. N. Welman, Esq. Poundsford Park .....                                       | 50 | 0  | 0             | Barking .....   | 11 | 15             | 7  | Aberdeen Philanthropic Soc. in Rev. W. Primrose's Congregation ...  | 3  | 3  | 0 |
| Miss Ainsley .....   | 5  | 5  | 0             | Gloucestershire.  |    |                |    | New Deer B. and M. Soc. ...   | 1  | 0  | 0 |
| Miss M. Ainsley .....  | 3  | 3  | 0             | Cam, Miss Ballinger .....                                   | 5  | 0              | 0  | Blockhill's Soc. for promoting religion .....                       | 2  | 0  | 0 |
| Rev. W. Crowe and friends, Kingston .....                                      | 7  | 1  | 6             | Charfield, Workmen at Messrs. Long's factory ..             | 21 | 17             | 3  | Inch Juv. Mission. Soc. ...   | 3  | 0  | 0 |
| Legacy of late Miss Hester Sexton .....  | 25 | 0  | 0             | Kent.   |    |                |    | Edinburgh, half of an unexpected commission, per Rev. J. Alexander. | 1  | 1  | 0 |
| E., for Rev. H. Nott .....   | 2  | 0  | 0             | Bromley, Rev. G. Verrall, (D.) .....                        | 5  | 0              | 0  | Fraserburgh, for Nat. Tea. L. Park, and J. Fraserburgh .....        | 22 | 10 | 0 |
| Mrs. Haweis, for ditto ...   | 10 | 0  | 0             | Lancashire.   |    |                |    | Thank-offering from J. A. M. P. ....                                | 10 | 0  | 0 |
|  |    |    |               | East Aux. Soc. on acct. 1000 ..                             | 0  | 0              | 0  |   | 32 | 10 | 0 |
|  |    |    |               | Halshaw Moor, Miss Barnes, for Sarah Chapel .....           | 5  | 0              | 0  |   |    |    |   |
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|  |    |    |               | Highgate, Misses Porter ..                                  | 2  | 2              | 0  |   |    |    |   |
|  |    |    |               | Ditto, for Female Edu. ...                                  | 1  | 1              | 0  |   |    |    |   |

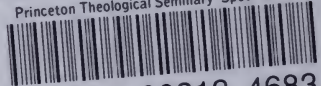


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